

كشف زيف أبي ليث

Unveiling the Falsehood of Abu Layth

أعوذ بالله العظيم من الشيطان الرجيم، بسم الله الرحمن الرحيم، والحمد لله رب العالمين، اللهم صل وسلم وبارك على سيد المرسلين محمد بن عبد الله الهاشمي، ورضى الله عن سيد الفقهاء محمد بن إدريس الشافعي المطلبلي وأرضاه

Today, in our modern Islamic world, knowledge has never been more accessible. Books can easily be found on the internet, and any common citizen can access the books of ahadith. This has led to deviants like Abu Layth emerging from their caves. Now, you may ask, just who is Abu Layth? Abu Layth is a person who claims to be a Maliki Mufti, but fortunately, that is not true. Abu Layth is a person with many errors, some of which take him out the fold of Islam. This paper is dedicated to those errors: listing them, highlighting them, explaining them, bringing the statements of the Ulema on them, and refuting them.

On the claim of "Ikhtilaf"

Now, one may claim that there are differences of opinion within the religion, and yes, this is valid. Ikhtilaf is a known concept within our religion and even the Sahaba had Ikhtilaf amongst themselves, Imam al-Bayhaqi in his book "*al-Madkhal*" and al-Zarkashi in his "*Tadhkirah fi al-ahadith al-mushtahah*" relate: Imam al-Qasim ibn Muhammad ibn Abi Bakr al-Siddiq said: "The differences among the Companions of Muhammad ﷺ are a mercy for Allah's servants." Al-Hafiz al-'Iraqi, the teacher of Ibn Hajar al-'Asqalani, said: "This is a saying of al-Qasim ibn Muhammad, who said: 'The difference of opinion among the Companions of Muhammad ﷺ is a mercy.'" Furthermore, there is another hadith of the Prophet ﷺ where he ﷺ says, "Difference of opinion in my community is a mercy for the people." Al-Hafiz al-Sakhawi said in his "*Maqasid al-hasana*", though the hadith does have some issues with authenticity, the base message remains and Ikhtilaf is still proven.

And this does not mean that anyone, any person who comes up, can claim Ikhtilaf in a matter of the religion. Al-'Iraqi mentions all the above and more in his "*Mughni `an haml al-asfar*" and says: "What is meant by 'the Community' in this saying is those competent for practicing legal reasoning (*al-mujtahidun*) in the branches of the law, wherein reasoning is permissible." Therefore, this proves that Ikhtilaf is only amongst the mujtahidun, and it is not applicable to anyone other than them.

Note: What 'Iraqi meant by saying "the branches wherein reasoning is permissible" is that difference is not allowed in matters of doctrine, since there is agreement that there is only one truth in the essentials of belief and anyone, whether a *mujtahid* or otherwise, who takes a different view automatically renounces Islam. (Shawkani, "*Irshad al-Fuhul*" p. 259 as quoted in Kamali, "*Principles of Islamic Jurisprudence*" p. 383.)

Abu Layth may claim to be a mujtahid yes, and I will go into detail about this claim later, but he is not. His views hold no recognized authority within Islam, and those who follow him disregard the sanctity and boundaries of legitimate Ikhtilaf. He does not fulfill the conditions of being a mujtahid, and this is apparent from his videos and views, all of which are publicly accessible. What is amusing is that his argument against this is “You can’t say I am not a Mujtahid, you would be assessing me by then and to assess me you need to be a mujtahid, hence by saying I am not a mujtahid you are claiming to be one yourself.” This is a paraphrase, not a direct quotation. Whether this mentally ill individual was joking or not, I cannot tell because he may genuinely believe in such a thing.

On the claim of being a “Mujtahid”

Abu Layth, may Allah destroy his disbelief, claims to be a Mujtahid. Now, what does this claim entail and why does it matter? First, we must define what exactly a Mujtahid is. A Mujtahid is an Islamic Scholar who has reached the highest level of expertise in interpreting the Sharia. “Highest Level of Expertise” means the Mujtahid is qualified to derive legal rulings (Ahkam) from the primary sources of Islam, like Qur’an and Sunnah, and other sources which are learned when one is studying Usul al-Fiqh. In an absolute sense, we refer to this as “Mujtahid Mutlaq,” an unrestricted mujtahid. This means that this type of scholar derives his information, knowledge, conclusions, and more, directly from the primary sources without relying on the opinions or the legal frameworks of any other scholars or any secondary sources. Those who reached the rank of Ijtihād Mutlaq and later became the Imāms of an independent Madhhab include Imām Ahmad Ibn Hanbal, Imām Ishāq Ibn Rāhūyah, and Imām al-Tabarī. As for those who reached the rank of Ijtihād Mutlaq but did not establish a madhhab, include the likes of Imām al-Muzanī, Imām Abū Thawr, Imām Ibn Khuzaymah, Imām al-Bukhārī, Imām Ibn al-Mundhir, Imām Muhammad Ibn Nasr al-Marwazī, Imām Ibn al-Sabbāgh, Imām Ibn ‘Abd al-Salām. Ijtihad Mutlaq is not the only category of Ijtihad, though it is the highest. Other lesser categories include mujtahid fi al-shar’, and mujtahid fi al-madhhab. A mujtahid fi al-shar’ is an independent scholar in Sacred Law who is not obliged, or even permitted, to follow an existing authoritative madhhab. But for the much greater number of scholars whose expertise has not reached such dizzying heights, it may be possible to become a mujtahid fi al-madhhab, a scholar who remains broadly convinced of the doctrines of his school but is qualified to differ from received opinion within it. There have been several examples of such men, for instance, Imam al-Nawawi among the Shafi‘is, Qadi Ibn ‘Abd Al-Barr among the Malikis, Ibn ‘Abidin among the Hanafis, and Ibn Qudama among the Hanbalis. All these scholars considered themselves followers of the fundamental interpretative principles of their Schools but are on record as having exercised their own gifts of scholarship and judgment in reaching many new verdicts within them. Being a Mujtahid has its conditions, and I shall list them below.

Imām Muhyī al-Sunnah al-Baghawī رضي الله تعالى عنه mentioned them as follows:

“No one can reach the level of Ijtihād until he is deep and profound in the following 5 types of knowledge, The knowledge about (1) the Book of Allāh, (2) Sunnah of the Messenger of Allāh ﷺ (3) Statements of the Salaf, (4) the Arabic language, and (5) Qiyās.

(1) Knowing the Book of Allāh سبحانه وتعالى includes the knowledge of Nāshikh (Abrogater) and Mansūkh (Abrogated), Khāss (Specific) and ‘Āmm (General), Mujammal (Summarised) and Mubayyin (Elaborated), and the verses that have been revealed concerning legal injunctions.

(2) Knowing the Sunnah of the Messenger of Allāh ﷺ includes the knowledge of all the narrations that contains legal injunctions, what is authentic and what is weak, the Musnad and the Mursal, and that he is aware of the order of the Book in accordance with the Sunnah and the Sunnah in accordance with the Book.

(3) Knowing the statements of Salaf includes the knowledge of the legal verdicts and opinion regarding the legal injunctions from the companions and after them till his age, and that he is aware regarding what they agreed upon and what they differed upon, and if they agreed upon something [i.e., Ijma’] then it is obligatory to follow it as Ijtihād isn't allowed in this case whereas Ijtihād in the case of difference of opinion is allowed as long as he does not contradict their consensus.

(4) Knowing the Arabic language includes the knowledge of Lughah and Lisān, because the Speech (Qur’an and Sunnah) came in this language so whoever does not know their language, then he does not know the Sharī‘ah.

(5) Knowing the Qiyās includes the knowledge of reasons and conditions of Qiyās and its types such as Qiyās al-Jallī and Qiyās al-Khafī. Qiyās is how to refer the far‘ (new case) — regarding which no text exists — to the asl (original case) from the principles that were mentioned in Qur’an and Sunnah.” [al-Tahdhīb fī Fiqh al-Imām al-Shāfi‘ī, 1/114]

Below will be his beliefs, it will not be a refutation, which will come later, but rather an explanation of how he fails to fulfill the conditions of being a Mujtahid, which some people would so love to claim. While this does refute him being a Mujtahid, simultaneously it refutes him being a faqih, demonstrating his grievous errors in fiqh, of which we will go into later.

On (1) – He fails in the knowledge of the Book of Allah (سبحانه وتعالى)

He rejects the **purity of our Lady Maryam عليها السلام** and **denies the second coming of Sayyidunā Isā عليه السلام** [citation 17]— both of which are clearly established in the Qur’an. Such denials are serious; Imām Ramadan al-Bouti explicitly stated that rejecting the second coming of Isā عليه السلام is **kufir** [citation 18]. Beyond these, he also distorts and dismisses numerous **fiqhi**

rulings rooted in the Qur'an. For instance, he permits **tattoos**, despite the clear condemnation in 4:119, where Shayṭān declares:

"I will order them and they will slit the ears of cattle and alter Allah's creation."

This is only one of many problematic rulings. He also permits **the consumption of non-ḥalāl food**, whereas Allah has commanded us clearly to consume only that which is ḥalāl — and that includes food properly slaughtered in accordance with the law by the People of the Book. He also misrepresents and **negates the obligation of hijab**, distorting what has been unanimously established through the Qur'an and confirmed by the Salaf. [citation 23]

On (2) – How can he know the Sunnah when he even spreads doubts on mutawattir aḥādīth?

If one is to doubt **mutawātir aḥādīth**, they might as well spread doubt upon the Qur'an — because if **mutawātir** is not reliable, **neither is the Qur'an**, which has reached us through the same mechanism of transmission. He denies the Dajjāl [citation 16], when the **aḥādīth about the Dajjāl are mutawattir**, as clearly stated by Imām Ramadan al-Bouti. [citation 18]

He also throws doubt upon **Ṣaḥīḥ al-Bukhārī** — a book that has been **rigorously authenticated and accepted** throughout the centuries. Which of the muḥaddithīn ever did this? Not Imām al-Nawawī, not al-Ḥāfiẓ, not Imām al-Dhahabī, and not Imām al-Bayhaqī. None of these great scholars cast doubt on this book. The most they did was discuss minor variations in wording — but not its authenticity. As the student of the grand Syrian Muhaddith Shaykh Muḥammad Awwāmah, **Muḥammad 'Abbāsūmar**, stated:

"The entire galaxy of Scholars throughout time have accepted the Ṣaḥīḥ Bukhārī as authentic."

On (3) – Contradiction of the Salaf

He opposes the consensus and practice of the Salaf, permitting what they unanimously prohibited: consuming non-ḥalāl food, engaging in ribā, getting tattoos, neglecting the obligation of ḥijāb, and redefining 'awrah. He thus violates the requirement of knowing where the Salaf had Ijma' (consensus), which must be followed, and where there was valid ikhtilāf (difference), which must be navigated with reverence. A lot of this 'related to fiqh, which, unbelievably, does matter. Especially when one is going against Ijma' of the Salaf. And this is not allowed, as stated above. And the implications of this are very serious, as stated by Shaykh al-Islām al-Imām Abū Ishāq al-Shirāzī رحمه الله تعالى below. What I have mentioned is just a brief overview of his errors, an entire section will be dedicated to them later.

Shaykh al-Islām al-Imām Abū Ishāq al-Shirāzī رحمه الله تعالى differentiates between the issues in which Ijtihād is valid and in which it is invalid as follows,

As for Shar'ī rulings, they are of two types; one of in which Ijtihād is justified and another in which it is not. As for the issues in which Ijtihād is not justified then they are of two types: First,

whatever is known by necessity from the religion of the Messenger of Allāh ﷺ [which are based upon Qat'ī (Definitive) text from Qur'an or Sunnah], such as obligatory prayers, obligatory Zakāt, prohibition of Zinā', homosexuality, drinking alcohol, and others. Therefore, whoever disagrees with any of that after acquiring knowledge of it, then he is an unbeliever, because that is known from the religion of Allāh سبحانه وتعالى by necessity, hence whoever disagrees, he has denied Allāh سبحانه وتعالى and His Messenger ﷺ in their transmission so he is judged by kufr. Second, whatever is not known by the necessity from the religion of the Messenger of Allāh ﷺ, such as the rulings that are only based upon the Ijma' of the Companions and the scholars [and not through a Qat'ī text from Qur'an and Sunnah]. The truth regarding that issue undoubtedly is what has been unanimously agreed upon but since it is not known from the religion by necessity, whoever disagrees with it after acquiring knowledge, then he is a Fāsiq (Major sinner). As for the issues in which Ijtihād is justified then they are those issues in which the scholars have differed regarding two or more opinions.”

On (4) – He struggles with Arabic

His **lack of Arabic** has led him to major blunders. One of the worst was his **misreading of Imām al-Nawawī رحمه الله** — claiming that the Imām was **homosexual**, may Allah protect us from such slander. This is a severe misrepresentation of Imām al-Nawawī's words, where he was in fact **discussing the impermissibility of lustful gazes**, even if directed toward someone of the same gender. The Imām explained that some teenage boys, due to their features, may cause a person to feel desire, and therefore, **the gaze must be lowered — just like with women**.

But Abu Layth **misread the Arabic**, misrepresented the intent, and **used it as a basis to claim homosexuality is permissible**. He even went as far as to make the outrageous statement that “**a lot of the ‘ulamā’ are bisexual in nature**.” How can someone who **claims to be a mujtahid** speak like this about the **inheritors of the Prophets**? [citation 6]

On (5) – He misappropriates Qiyās and turns it into something directly against Qur'an and Sunnah

He abuses **Qiyās**, misuses it, and has no knowledge of its **conditions, categories, or restrictions**. This is **in direct contradiction** to the teachings of **Imām ash-Shāfi'ī**, who said:

“Qiyās is not allowed if there exists a [authentic] report just as Tayammum purifies one while travelling in the absence of water, but it does not purify if the water exists; Similarly, what is after Sunnah is only considered an evidence in the absence of the Sunnah [on that issue].”

— [al-Risālah, 1/699-700]

— *Tāj al-Fuqahā' wa Sayyid al-'Ulamā', al-Imām Muḥammad Ibn Idrīs al-Shāfi'ī (d. 204 AH)*

Rather than using **Qiyās** upon the **aṣl** as derived from Qur'an and Sunnah, he substitutes it with **modernist ideology**, giving rulings in complete contradiction to revelation.

Defining Ijma'

Some followers of Abu Layth have claimed that if Abu Layth disagrees on an opinion that would normally be Ijma', then it is no longer Ijma' because he is of ahlul Ijtihad. Regarding scholars disagreeing on something, or agreeing, it is not relevant to Ijma' except if they are a Mujtahid, as only the opinion of Ahl ul-Ijtihad matters when it comes to fiqh, and other sciences. Ikhtilaf is something that can only be claimed by the Mujtahidun, as said by Al-'Iraqi, similarly, it is the same situation with Ijma', even if a person disagrees with Ijma' it does not change anything except if they are a Mujtahid, and this is also conditional as well. The basis of this claim, that Abu Layth can affect Ijma', is false. As no one can affect Ijma' except Ahl ul-Ijtihad, and I have already refuted the notion that he is a Mujtahid. Alas, Ijma' must be defined for other reasons, as some people have approached me and said, "You do not know what Ijma' is, and it is not defined!" Who act as if Ijma' is not a common term in usul al-fiqh, with a defined definition. I shall refer to the brilliant work of Abū Ishāq Ibrāhīm ibn 'Alī al-Shīrāzī, *al-Luma' fī Uṣūl al-Fiqh*, a work that is the cornerstone of the Shafi'i curriculum, even today.

We start by defining what Ijma' is:

"Ijma' is when all of the scholars of the times unanimously agree upon a ruling, so if some of them disagree then it wouldn't be considered as Ijma' regardless of the number of scholars opposing is little or many."

[al-Luma' fī Uṣūl al-Fiqh, 1/177-178]

Scholars in this context means Mujtahidun, and this is supported by statements of the ulema, who whenever mentioning a condition in which ijtihad is valid, always referred and used the term mujtahidun. As seen below, when the question "What if there was only one Mujtahid in an era?" was asked to al-Daghestani.

Shaykh Murtadhā 'Alī al-Dāghestānī (رضي الله تعالى عنه) stated:

"If there was no Mujtahid except for one in a specific era, and he gives a fatwā (legal verdict) regarding an issue, then his statement is not evidence upon another Mujtahid who may come after him. One opinion is not considered an Ijma', this is because the minimum amount is two as indicated by the statement of Imām Ibn al-Subkī رضي الله تعالى عنه. This is the opinion of Hanafīyyah and Shāfi'īyyah. Imām Tāj al-Dīn Ibn al-Subkī رضي الله تعالى عنه stated, "If in an era, there were to be no Mujtahid except for one, then his statement is neither considered to be an Ijma' nor the Hujjah according to preferred opinion."

Here we have defined Ijma' and proven that no one other than the Mujtahidun is considered for things like Ijma' and Ikhtilaf, and this is relevant as it proves that Abu Layth is not a valid variable to negate Ijma' nor is he a person one can claim Ikhtilaf over.

“Acknowledge that if the Companions differed on an issue and there existed two [or more] opinions among them and their times have passed down like that, then it is not permissible for the Tābi‘īn [or anyone else] to originate a third [or more] opinion. Some of the Dhahiris said that it is permissible [for them to originate a third opinion]. The argument against this position is that the disagreement of the Companions on two opinions implies an unanimous agreement for the invalidity of other opinions than these two, just as their unanimous agreement on one opinion implies the agreement of the invalidity of every other opinion than it. Since it is not permissible to originate a second opinion regarding what they [i.e. Companions] have already unanimously agreed upon one opinion, similarly, is not permissible to originate a third [or more] opinion in what they have already unanimously agreed upon two opinions.” [al-Luma‘ fī Usūl al-Fiqh, 1/182]

On the claim of the death of Isa (عليه السلام)

First, there is Ijma’ (scholarly consensus) within the Ummah that Isa عليه السلام did not die. Some of our brothers may say that Imam Malik رضي الله عنه stated that Isa عليه السلام died, but this is a misrepresentation of his position. They will often use the following statement:

وفي العتبية قال مالك: مات عيسى ابن ثلاث وثلاثين سنة.

"And in al-‘Utbiyyah, Mālik said: Isa(Jesus) died at the age of thirty-three."

I clarify this slander and misrepresentation of Imam Malik, so no one doubts that Sayyidna Isa عليه السلام died. Know he is alive as Allah stated in the Qur’an and will descend once more. These are claims that came up with the qadiyanis when their religion emerged, and they have been refuted already by the scholars of ahlul sunnah.

This claim has been disputed and clarified by none other than Ibn Rushd himself, who explains that Imam Malik never denied the return of Isa عليه السلام, nor did he affirm any notion resembling the Qadiyani belief. Ibn Rushd states that Imam Malik’s words—that Isa عليه السلام died at the age of 33—refer only to his departure from the dunya, not a physical death. He affirms that Imam Malik believed Isa عليه السلام was raised alive, which is supported by the Qur’an, where Allah states:

قَدْ قَالَ اللَّهُ يَلْعَبْسَىٰ إِلَيَّ مُتَوَفِّيكَ وَرَافِعُكَ إِلَىٰ وَمَطْهَرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلِ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ٥٥

‘Remember’ when Allah said, “O Jesus! I will take you and raise you up to Myself. I will deliver you from those who disbelieve and elevate your followers above the disbelievers until the Day of Judgment. Then to Me you will ‘all’ return, and I will settle all your disputes.

(3:55)

and

(4:157-160)

4:157

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَّبُوهُ وَلَكِنَّ شَيْئاً لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ١٥٧

and for boasting, “We killed the Messiah, Jesus, son of Mary, the messenger of Allah.” But they neither killed nor crucified him—it was only made to appear so. Even those who argue for this ‘crucifixion’ are in doubt. They have no knowledge whatsoever—only making assumptions. They certainly did not kill him.

4:158

بَل رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ١٥٨

Rather, Allah raised him up to Himself. And Allah is Almighty, All-Wise.

4:159

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ١٥٩

Every one of the People of the Book will definitely believe in him before his death. And on the Day of Judgment Jesus will be a witness against them.

Ibn Rushd further clarifies that Imam Malik explicitly held the belief that Isa عليه السلام will return at the end of times, will descend from the heavens, and will perform Hajj or ‘Umrah or both. He also narrates that Isa عليه السلام was neither killed nor crucified, but rather that Allah raised him to Himself, and he will descend once more, just as authentically transmitted through hadith—including one narrated by Imam Malik himself in his Muwaṭṭa’, in which the Prophet ﷺ sees Isa ibn Maryam and Dajjal in a dream, affirming the existence of both figures (see below for the hadith, Abu Layth denies this as well.) and the future descent of Isa عليه السلام.

في سنن عيسى بن مريم - عليه السلام -

قال مالك : كان عيسى بن مريم يقول : يا ابن الثلاثين مضت الثلاثون فماذا تنتظر ؟ (٤٣٦) قال : ومات ابن ثلاث وثلاثين سنة .

قال محمد بن رشد : قوله ومات ابن ثلاث وثلاثين سنة ، معناه خرج من الدنيا ورفع إلى الله عز وجل وهو في هذا السن . قال الله تعالى : ﴿ وَبَخَّرْنَاهُمْ وَقَوْلِهِمْ ﴾ ، يعني اليهود ، ﴿ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا ﴾ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَّبُوهُ وَلَكِنَّ شَيْئاً لَهُمْ ﴾ إلى قوله : ﴿ وَمَا قَتَلُوهُ يَقِينًا ﴾ ، أي ما قتلوا العلم بذلك يقينًا ، ﴿ بَل رَفَعَهُ اللَّهُ إِلَيْهِ ﴾ ، معناه حيا على ما قاله جماعة من أهل الحديث . (٤٣٧) (٤٣٨) (٤٣٩)

بذلك يقينا ، ﴿ بَل رَفَعَهُ اللَّهُ إِلَيْهِ ﴾ ، معناه حيا على ما قاله جماعة من أهل التفسير ، ﴿ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴾ (٤٣٧) . وسينزل في آخر الزمان على ما تواترت به الآثار ، من ذلك ما روي عن النبي - صلى الله عليه وسلم - أنه قال : الْأَنْبِيَاءُ إِخْوَةٌ لِمَلَائِكَةِ (٤٣٨) أُمَمَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ وَأَنَا أَوَّلُ النَّاسِ بِعِيسَى بْنِ مَرْيَمَ لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ وَإِنَّهُ نَازِلٌ لَا مَحَالَةَ فَإِذَا رَأَيْتُمُوهُ فَادْعُوهُ فَادْعُوهُ فَإِنَّهُ رَجُلٌ مَرْبُوعٌ الْخَلْقِ بَيْنَ مُمَصَّرَتَيْنِ (٤٣٩) إِلَى الْحُمْرَةِ وَالْبَيَاضِ ، سَبَّطٌ

(٤٣٦) كررت جملة « فماذا تنتظر ؟ » في الأصل وق ١ .

(٤٣٧) الآيات ١٥٦ - ١٥٨ من سورة النساء .

(٤٣٨) وفي بعض الروايات : أَوْلَادُ عَلَاتٍ ، وهم الذين أمماتهم مختلفة وأبوهم واحد .

(٤٣٩) الممصرة من الثياب التي فيها صفرة خفيفة . أي ينزل عيسى بين ثوبين فيها صفرة

التوفيق .

ذات الله تعالى، وإتباع الأنفس والجوارح في العبادات كلها من الصيام والصلاة والحج والجهاد وسائر أعمال الطاعات، لأن في تقصير العبد في شيء من ذلك إبقاء على نفسه وترفيهاً له عنها، فإذا لم يشح بنفسه وجسمه في ذلك بلغ الغاية في جميع الأعمال والعبادات، كما أنه إذا لم يشح بماله بذله لله في مرضاته.

في نزول عيسى بن مريم

مَسْأَلَةٌ

قال: وقال رسول الله ﷺ: «لَيَهْلُنْ ابْنُ مَرْيَمَ بِفَجْرِ الرُّوحَاءِ حَاجِبًا أَوْ مَعْتَمِرًا أَوْ لَيُنَبِّئُنَّهَا»^(٩٤)، قال مالك: أراد في رأيي ليجمعنها.

قال وسمعت مالكا يذكر : بينما الناس ببلد إذ يسمعون الإقامة يريدون الصلاة فتغشاهم غمامة فإذا عيسى بن مريم قد نزل .

قال محمد بن رشد : قد أعلم الله عز وجل في كتابه الذي لا يأتيه الباطل من بين يديه ولا من خلفه أن عيسى بن مريم ما قُتل ولا صُلب ، وأن الله

عز وجل رفعه إليه . وأخبر النبي عليه السلام إخباراً وقع العلم به أنه ينزل في آخر الزمان حكماً عدلاً فيكسر الصليب ويقتل الخنزير ويفيض المال حتى لا يقبله أحد . وفي بعض الآثار : فَيَهْلِكُ اللَّهُ فِي أَيَّامِهِ الْمِلَلَ كُلُّهَا فَلَا يَبْقَى إِلَّا الْإِسْلَامُ وَتَقَعُ الْأَمَّةُ فِي الْأَرْضِ حَتَّى تَرْتَعَ الْأُسْدُ مَعَ الْإِبِلِ وَالْتُمُورُ مَعَ الْبَقَرِ وَالذِّيَابُ مَعَ الْغَنَمِ وَالْغِلْمَانُ مَعَ الْحَيَّاتِ فَلَا يَضُرُّ بَعْضُهُمْ بَعْضًا .

في صفة الأمر بالمعروف

وسمعت مالكا يقول : كان سعيد بن جبيرة يقول إن لم يأمر

There is another Qadiyani argument utilized by some of Abu Layth's followers, and possibly Abu Layth himself. This is regarding the words *إِنِّي مُتَوَفِّيكَ* from the ayah below.

(3:55)

إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنِ مَرْيَمَ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ۚ تَبَارَكَ الَّذِي فِي يَدَيْهِ الْمَصِيرُ ۚ

'Remember' when Allah said, **"O Jesus! I will take you and raise you up to Myself. I will deliver you from those who disbelieve and elevate your followers above the disbelievers until the Day of Judgment. Then to Me you will 'all' return, and I will settle all your disputes.**

The argument is that *إِنِّي مُتَوَفِّيكَ* means death and that this was a true death, but this is wrong. The Mufasssirun say that this is referring to the death of sleep, which every human experiences when they go to sleep.

(39:42)

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ۖ فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۚ

'It is' Allah 'Who' calls back the souls 'of people' upon their death as well as 'the souls' of the living during their sleep. Then He keeps those for whom He has ordained death and releases the others until 'their' appointed time. Surely in this are signs for people who reflect.

إِنِّي مُتَوَفِّيكَ Imam al-Tabari, Ibn Abbas, and Ibn al-Jawzi all explain (and mention others) that means the death of sleep, and not a literal death like some would love to claim.

لَتَسْمِيْلِكُ لِعُلُومِ التَّنْزِيلِ

اللَّهُ الْعَامِلُ فِيهِ فَعَلَ مَضْمَرٌ، أَوْ يَمَكُرُ ﴿إِنِّي مُتَوَفِّيكَ﴾ قَبْلَ وَفَاةٍ مَوْتٍ، ثُمَّ أَحْيَاهُ اللَّهُ فِي السَّمَاءِ، وَقَبْلَ رَفْعِ حَيًّا، وَوَفَاةٍ الْمَوْتِ بَعْدَ أَنْ يَنْزِلَ إِلَى الْأَرْضِ فَيَقْتُلُ الدَّجَالَ، وَقَبْلَ رِفَاةٍ نَوْمٍ؛ وَقَبْلَ الْمَعْنَى قَابِضُكَ مِنَ الْأَرْضِ إِلَى السَّمَاءِ ﴿وَرَأَيْتُكَ إِلَيَّ﴾ أَيِ إِلَى السَّمَاءِ ﴿وَمُطَهَّرُكَ﴾ أَيِ مِنْ سُوءِ جَوَارِهِمُ ﴿الَّذِينَ اتَّبَعُوكَ﴾ هُمُ الْمُسْلِمُونَ، وَعُلُوهُمْ عَلَى الْكُفْرَةِ بِالْحُجَّةِ وَالسَّيْفِ فِي غَالِبِ الْأَمْرِ وَقَبْلَ الْأَمْرِ الَّذِينَ اتَّبَعُوكَ النَّصَارَى، وَالَّذِينَ كَفَرُوا بِالْيَهُودِ، فَالْآيَةُ مُخْبِرَةٌ عَنْ عِزَّةِ النَّصَارَى عَلَى الْيَهُودِ وَإِذْلَالِهِمْ لَهُمْ ﴿ذَلِكَ نَقْلُهُ﴾ إِنْشَاءً إِلَى مَا تَقَدَّمَ مِنَ الْأَخْبَارِ ﴿مِنْ الْآيَاتِ﴾ الْمَثَلُواتِ أَوْ الْمَعْجَزَاتِ ﴿الَّذِي﴾ الْقُرْآنُ ﴿الْحَكِيمِ﴾ النَّاطِقُ بِالْحِكْمَةِ ﴿إِنْ مَثَلُ عِيسَى﴾ الْآيَةُ حُجَّةٌ عَلَى النَّصَارَى فِي قَوْلِهِمْ: كَيْفَ يَكُونُ ابْنُ دُونِ أَبِي، فَمَثَلُهُ اللَّهُ بَأَدَمَ الَّذِي خَلَقَهُ اللَّهُ دُونَ أَمٍّ وَلَا أَبِي، وَذَلِكَ أَغْرَبُ مِمَّا اسْتَبَعَدُوهُ، فَهُوَ أَقْطَعُ لِقَوْلِهِمْ ﴿خَلَقَهُ مِنْ تُرَابٍ﴾ تَفْسِيرٌ لِحَالِ آدَمَ فَيَكُونُ حِكَايَةً عَنْ حَالِ مَاضِيَةٍ، وَالْأَصْلُ لَوْ قَالَ خَلَقَهُ مِنْ

تَفْسِيرُ الطَّبْرِيِّ

جَامِعُ الْبَيَانِ عَنْ تَأْوِيلِ آيَةِ الْقُرْآنِ

حَدَّثَنِي الْمُتَنَّى، قَالَ: ثَنَا إِسْحَاقُ، قَالَ: ثَنَا عَبْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ الرِّبْعِ فِي قَوْلِهِ: ﴿إِنِّي مُتَوَفِّيكَ﴾. قَالَ: يَعْنِي وَفَاةَ الْمَنَامِ؛ رَفَعَهُ اللَّهُ فِي مَنَامِهِ. قَالَ الْحَسَنُ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْيَهُودِ: «إِنْ عِيسَى لَمْ يَمُتْ، وَإِنَّهُ رَاجِعٌ إِلَيْكُمْ قَبْلَ يَوْمِ الْقِيَامَةِ»^(١).

وَقَالَ آخَرُونَ: مَعْنَى ذَلِكَ: إِنِّي قَابِضُكَ مِنَ الْأَرْضِ فَرَأَيْتُكَ إِلَيَّ. قَالُوا: وَمَعْنَى الْوَفَاةِ الْقَبْضُ. / كَمَا يُقَالُ: تَوَفَّيْتُ مِنْ فُلَانٍ مَا لِي عَلَيْهِ. بِمَعْنَى: قَبَضْتُهُ وَاسْتَوْفَيْتُهُ. قَالُوا: فَمَعْنَى قَوْلِهِ: ﴿إِنِّي مُتَوَفِّيكَ وَرَأَيْتُكَ إِلَيَّ﴾. أَيْ: قَابِضُكَ مِنَ الْأَرْضِ حَيًّا إِلَى جَوَارِي، وَأَخِذْتُكَ إِلَى مَا عِنْدِي بِغَيْرِ مَوْتٍ، وَرَأَيْتُكَ مِنْ بَيْنِ الْمُشْرِكِينَ وَأَهْلِ الْكُفْرِ بِكَ.

/ فَتَأْوِيلُ الْآيَةِ إِذَنْ: قَالَ اللَّهُ لِعِيسَى: يَا عِيسَى إِنِّي قَابِضُكَ مِنَ الْأَرْضِ، ٢٩٠/٣ وَرَأَيْتُكَ إِلَيَّ، وَمُطَهَّرُكَ مِنَ الَّذِينَ كَفَرُوا فَجَعَلُوا نَبُوءَتَكَ.

وهذا الخبر وإن كان مخرجه مخرج خبر، فإن فيه من الله عز وجل احتجاجا على الذين حاجوا رسول الله ﷺ في عيسى من وفد تجران، بأن عيسى لم يقتل ولم

الوفاة القبض. / كما يُقَالُ: تَوَفَّيْتُ مِنْ فُلَانٍ مَا لِي عَلَيْهِ. بِمَعْنَى: قَبَضْتُهُ وَاسْتَوْفَيْتُهُ. قَالُوا: فَمَعْنَى قَوْلِهِ: ﴿إِنِّي مُتَوَفِّيكَ وَرَأَيْتُكَ إِلَيَّ﴾. أَيْ: قَابِضُكَ مِنَ الْأَرْضِ حَيًّا إِلَى جَوَارِي، وَأَخِذْتُكَ إِلَى مَا عِنْدِي بِغَيْرِ مَوْتٍ، وَرَأَيْتُكَ مِنْ بَيْنِ الْمُشْرِكِينَ وَأَهْلِ الْكُفْرِ بِكَ.

ذَكَرَ مَنْ قَالَ ذَلِكَ

حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ، قَالَ: ثَنَا ضَمْرَةُ بْنُ رِيعة، عَنْ ابْنِ شَوَّازٍ، عَنْ مَطَرٍ الْوَزَّاقِيِّ فِي قَوْلِ اللَّهِ: ﴿إِنِّي مُتَوَفِّيكَ﴾. قَالَ: مُتَوَفِّيكَ مِنَ الدُّنْيَا، وَلَيْسَ بِوَفَاةٍ مَوْتٍ^(٢).

(١) الممصرة من الثياب، التي فيها صغرة خفيفة. النهاية ٣٣٦/٤.

(٢) أخرجه أحمد ١٥٣/١٥، ١٥٤ (٩٢٧٠)، وأبو داود (٤٣٢٤)، وابن حبان (٦٨٢١)، والحاكم ٥٩٥/٢ من طريق قتادة به، وسيأتي من طريق سعيد بن أبي عروبة عن قتادة به في ٦٧٤/٧.

نَفْسِ الْبَغْوِيِّ «مَعَالِمُ التَّنْزِيلِ»

ابن ثلاث وثلاثين سنة فكانت نبوته ثلاث سنين، وعاشت أمه مريم بعد رفعه ست سنين.

﴿إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِ مَرْيَمَ خُذْ هَذَا الصَّلَافَ فِي مَعْنَى التَّوْفِيقِ هَا هُنَا، قَالَ الْحَسَنُ وَالْكَلْبِيُّ، وَابْنُ جَرِيرٍ: إِنِّي قَابِضُكَ وَرَأَيْتُكَ مِنَ الدُّنْيَا إِلَيَّ مِنْ غَيْرِ مَوْتٍ، يَدُلُّ عَلَيْهِ قَوْلُهُ تَعَالَى: «فَلَمَّا تَوَفَّيْتَنِي» (١١٧ — المائدة) أَيِ قَبَضْتَنِي إِلَى السَّمَاءِ وَأَنَا حَيٌّ، لِأَنَّ قَوْمَهُ إِنَّمَا تَنَصَّرُوا بَعْدَ رَفْعِهِ إِلَى السَّمَاءِ لَا بَعْدَ مَوْتِهِ، فَعَلَى هَذَا لِلتَّوْفِيقِ تَأْوِيلَانِ، أَحَدُهُمَا: إِنِّي رَأَيْتُكَ إِلَيَّ وَأَقْبَا لَمْ يَنَالُوا مِنْكَ شَيْئًا، مِنْ قَوْلِهِمْ تَوَفَّيْتُ كَذَا وَاسْتَوْفَيْتُهُ إِذَا أَخَذْتَهُ تَامًا، وَالْآخَرُ: أَنِّي [مَتَسَلِّمٌ] (١) مِنْ قَوْلِهِمْ تَوَفَّيْتُ مِنْهُ كَذَا أَيِ تَسَلَّمْتَهُ، وَقَالَ الرِّبْعِيُّ بْنُ أَنَسٍ: الْمُرَادُ بِالتَّوْفِيقِ النَّوْمُ [وَكُلُّ ذِي عَيْنٍ نَامٍ] (٢) وَكَانَ عِيسَى قَدْ نَامَ فَرَفَعَهُ اللَّهُ نَائِمًا إِلَى السَّمَاءِ، مَعْنَاهُ: أَنِّي مَنُومُكَ وَرَأَيْتُكَ إِلَيَّ كَمَا قَالَ اللَّهُ تَعَالَى: «وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ» (٦٠ — الأنعام) أَيِ يَنِيْمُكُمْ.

Furthermore, Sayyidna Imam Malik رضي الله عنه also narrates another hadith in which Isa عليه السلام will explicitly descend:

Imām Mālik said:

"During the time when the people will be forming the rows for prayer, suddenly a cloud will cover them, and then Isa will descend."

Ikmāl al-Ikmāl (Sharḥ Ṣaḥīḥ Muslim), Volume 1, Page 266

ما وجد من الخنازير بأرض الاسلام لأنها مفسدة (قوله وضع الجزية) (ع) أي لا يقبلها الفيض المال وعدم النفع به حيث لا يأمن قبل الإيمان وقد يكون معنى وضعها ضربها على جميع أهل الكفر لأن الحرب حينئذ تضع أوزارها ولا يقاها أحد (د) الحكم اليوم أن الكفار إذا قبل الجزية وجب قبولها ولا يقتل ولا يجبر على الاسلام وهذا يسقر إلى نزول عيسى عليه السلام فينبغي وأنتم من الذين يجدون على الله عليه وسلم بهذه الأحاديث لا عيسى عليه السلام فعدم قبولها حينئذ من شر يعتنا (قوله ويفيض المال) (ع) إيمان الأرض حينئذ تنقي أولاد كيدها وأرض الجزية على الجميع (د) أولاد ول البركة ورفع الظلم بعد الاسلام وأولاد الرغبة في قصر الآمال لعلم الناس أن الساعة

حكا مقسما فيكمس المليب ويقتل الخنزير ويضع الجزية ويفيض المال حتى لا يقبله أحد وحذناه عبدا الأعلى بن مادالترى وأبو بكر بن أبي شيبة وزهير بن حرب قالوا حدثنا سفيان بن عيينة وحديثه حرسه بن يحيى أخبرنا ابن وهب

وقال انه يلقى له واختاف كملث في الأرض فقال أبو داود أربعين سنة (ابن العربي) والاصح انها سبعون عاما قال قلت لابي عبد الله عليه السلام ما هي الساعة التي تنقضها الأحاديث وفي الحديث قال مالك بن أنس قدام يستمعون لأفانة الصلاة فتشاهم فقام فنادى عيسى قد نزل (قوله حكما) أي كما هذه الشريعة (مقسما) أي عادلا (قوله فيكمس المليب) (ح) يكسره حقيقة ويطلق ما تزعج النصارى من تنظيمه وفيه تغيير المنكرات لأن الباطل وقيل معنى يكسر المليب يبطئ أمره من قوله كسر حنجره وفيه أن ما وجد من الخنازير بأرض الكفر أو يدين أسلم يقتل وقيل يشرح (ب) هذه آلات كفر فلا يزم من كسرها كسر غيرها وكان الشيخ يقول لا بأس بقتل ما وجد من الخنازير بأرض الاسلام لأنها مفسدة (قوله وضع الجزية) أي لا يقبلها الفيض المال وأما يقبل حينئذ الإيمان (ح) فيكون حكم الجزية بمنسونا والناخذ الذي صلى الله عليه وسلم بهذه الأحاديث لا عيسى عليه السلام فعدم قبولها حينئذ من شر يعتنا (ع) وقد يكون معنى وضعها ضربها على جميع أهل الكفر لا دعان الجميع (قوله ويفيض المال) هو يفتح الباء مائة وكثر إقباله الأرض كوزها أو لوضع الجزية على أحد التأويلين أولاد البركة ورفع الظلم وأولاد الرغبة في قصر الآمال لعلم الناس أن الساعة قد اقتربت (ب) وكان الشيخ يقول إذا أقضت الحال في المال إلى أن لا يقبل أحد لا سقط الزكاة في ذلك قلت في وعلى ما تقدم للنواوي من نسخ الجزية حينئذ لا يعد أن تكون

There are many Mutwattir and Sahih Ahadith on the existence of dajjal, many of which exist in Muwatta Imam Malik. I will list only one as this topic can be researched easily.

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "I dreamt at night that I was at the Kaba, and I saw a dark man like the most handsome of dark men you have ever seen. He had hair reaching to between his ears and his shoulders like the most excellent of such hair that you have seen. He had combed his hair, and water was dripping from it. He was leaning on two men or on the shoulders of two men doing tawaf around Kaba. I asked, 'Who is this?' It was said, 'al- Masih ibn Maryam.' Then we were with a man with wiry hair and blind in his right eye, as if it was a floating grape. I asked, 'Who is this?' It was said to me, 'This is al-Masih ad-Dajjal.' "

Some may claim other individuals (mentioned below) who held the same opinion on Isa عليه السلام as Abu Layth, but this is irrelevant, as they have either repented or are deviants. I will not go into detail about this as that is not my goal with this paper, I will make a passing statement only.

Rashid Rida and Abduh were deviants who were refuted by Imam Yusuf Nabhani, and Shaltut repented on his death bed from this opinion.

Various errors and slanders of Abu Layth

Abu Layth has various statements against Ulema, mainly because they refute him. Ulema like Shaykh Asrar, Shaykh Salek bin Siddina, Imam Ramadan al-Bouti, and Dr. Shadee al-Masri all have videos on him (Imam al-Bouti's video is not direct). Abu Layth has slandered these scholars, and the majority of scholars (in all of Islamic history) in his videos. Below is a list consisting of statements of Abu Layth directly from his videos. A side note: sometimes you may see videos titled in the manner of "exposing Abu Layth" which are essentially a compilation of clips; Abu Layth's response to these videos is that they take things "out of context". This is simply untrue, Abu Layth believes what the apparent of the clips is, and any attempt made to defend himself is nothing more than an attempted justification of his heretical beliefs.

Disparagement of the Scholars

Shaykh Dr. Shadee El-Masri

Mocked his refutation as "Shadee al-Masri and his monkey business." [citation 1]

Called him a "failed academic" and claimed he "knows nothing about Maliki fiqh." [citation 2]

Was refuted by Shaykh Shadee Al-Masri. [citation 9]

Shaykh Asrar Rashid, Shaykh Salek bin Siddina, Imam al-Bouti

Has refused to debate with Shaykh Asrar [citation 26] and has gotten refuted by all of them. [citation 9, 18, 30, 31, 32]

Attacks on Classical Scholars and Madhahib

Ashari Creed

Claims Asharis "attempt to deceive the people" regarding the Qur'an's createdness. He even went so far as to say "They are so good at deceiving people that most Asharis themselves do not know about this issue."

Stated, "Many Asharis today are dumb," despite some of his own followers wrongly claiming him to be an Ashari. He himself claims "Most of my positions are the same as the Ashairah" [citation 10] even though any ashari would takfir him faster than they would a Christian mushrik if they were aware of his positions. [citation 3]

Imam Aḥmad ibn Ḥanbal & Imam Abū Ḥanīfah (رضي الله عنهما)

Spread unverified and weak narrations that show Imam Ahmed and others condemning Abu Hanifa.

Claimed “all the scholars” (Abu Hanifa’s contemporaries) opposed Abu Hanifa’s methodology, and said that “his way is wrong,” despite established praise from his contemporaries, and this includes the founders of the 4 madhahib. [citation 4]

Ḥanbalī Madhhab

Equated Hanbali creed with modern Wahhabi thought, saying “Wahhabi ‘Aqīdah = Hanbali ‘Aqīdah,” misrepresenting both.

This is slanderous, as the Hanbali madhab is built upon tafwid, which Wahhabis (Ibn Uthaymeen) say leads to atheism. [citation 5]

Imam Mālik on Isa’s (عليه السلام) Death

Claimed that Imam Malik believed Isa عليه السلام died, which is severe slander and an extreme misrepresentation of Imam Malik’s actual words, already refuted earlier in the article.

Slander on Imam al-Nawawi

Abu Layth mocks and ridicules Imam al-Nawawi, heavily implying that Imam an-Nawawi is homosexual and likes little boys. Abu Layth also states, “Many scholars are bi-sexual.” We refuted this earlier in the article, when refuting Abu Layth’s claim about being a Mujtahid in the section regarding Arabic. [citation 8]

Deviant Views on Creed

Second Coming of Isa (عليه السلام)

Rejects the mutawātir and sahih narrations on the return of Isa عليه السلام, slanders Ulema and affirms false misrepresentations of ulema like Imam Malik. Rejects Mutawattir ahadith as well. Proof defending Imam Malik is written above, in the section on The second coming of Isa عليه السلام. [citation 17]

Prophet Ibrahim’s (عليه السلام) Sacrifice

Denies that Allah commanded Prophet Ibrāhīm عليه السلام to sacrifice his son, which contradicts Qur’an 37:101–103. Imam al-Tabari, Imam al-Qurtubi, and other Mufasssīrīn mention the manhar or “place of sacrifice” where Sayyidna Ibrahim عليه السلام was going to sacrifice his son was Mina as narrated in al-Tabari, al-Qurtubi and elsewhere. They did not deny this happening or say Ibrahim عليه السلام was deceived. [citation 14]

Virgin Birth of Maryam (عليها السلام)

Says that it is valid to believe that Maryam رضي الله عنها was not a virgin, and this contradicts the Qu'ran where we are told Maryam is untouched. [citation 15]

Mary (19:20)

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ٢٠

She wondered, “How can I have a son when no man has ever touched me, nor am I unchaste?”

Coming of Dajjāl

Abu Layth throws doubts and rejects the existence of the Dajjal [citation 16], explicitly denying Mutawattir ahadith, and Imam al-Bouti refuted him on this (indirectly) [citation 18]. Some defense of this is mentioned in the section on Imam Malik.

Denial of Isa (عليه السلام) speaking as a baby

Abu Layth denies Isa عليه السلام spoke as a baby, in direct contradiction with the Qur'an (19:29-34). [citation 22]

19:29

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ٢٩

So she pointed to the baby. They exclaimed, “How can we talk to someone who is an infant in the cradle?”

19:30

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ٣٠

Jesus declared, “I am truly a servant of Allah. He has destined me to be given the Scripture and to be a prophet.

19:31

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ٣١

He has made me a blessing wherever I go, and bid me to establish prayer and give alms-tax as long as I live,

19:32

وَبِرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ٣٢

and to be kind to my mother. He has not made me arrogant or defiant.

19:33

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۝٣٣

Peace be upon me the day I was born, the day I die, and the day I will be raised back to life!”

19:34

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۖ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ۝٣٤

That is Jesus, son of Mary. ‘And this is’ a word of truth, about which they dispute.

Going against Ijma’ and more slander

Homosexuality

Claims there is no Ijma’ (consensus) on its prohibition, even says that “some scholars permitted it.”

States that Qawm Lūṭ (People of Lot) were not destroyed for homosexuality. [citation 7]

(26:165-166)

26:165

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ۝١٦٥

Why do you ‘men’ lust after fellow men,

26:166

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَرْوَاحِكُمْ ۖ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ۝١٦٦

leaving the wives that your Lord has created for you? In fact, you are a transgressing people.

Hijab & Niqāb

Denies that niqāb is part of Islam, not even as Sunnah. Which every scholar of ahlul sunnah refutes and denies, and none other than scholars for the state said these things.

Says scholars who consider Niqab obligatory in times of fitnah “need to check themselves,” even though the scholars of all 4 Madhahib said that is obligatory in times of fitnah, Abu Layth says regarding “Times of Fitnah” that it’s a bunch of nonsense and that we need to be realistic. [citation 11]

Says covering the hair is not part of Hijab and denies the obligation of Hijab. [citation 23]

Age of A’isha (رضي الله عنها)

Abu Layth has multitudes of videos criticizing and weakening the reports on the age of Aisha, saying that it is common sense to not believe that Aisha was 6 or 9 at the time the Prophet ﷺ

married her [citation 12]. Slanders all the Ulema of ahlul sunnah by saying that “anybody promoting such views in all truth is either disappointingly naive or cannot be someone with a high opinion of our Prophet Muhammad peace and blessings be upon him, who was sent as a mercy to the World.” and uses this to continue mocking fiqh of younger marriages! If this alone is not enough to disqualify him as a Faqih, then nothing in the entire world will! [citation 13]

Permissibility of Masturbation

Uses Ibn Hazm’s isolationist opinion to promote the idea (note, this is not valid ijtiḥad as it contradicts the Ijma’ of the Salaf, and if a Mujtahid contradicts the Salaf on an issue then their ijtiḥad in this matter is not valid and this is mentioned when one learns about Ijma’, that the Dhahiris have problematic positions on Ijma’, see the section on Ijma’), and falsely attributes support of this opinion to Imam Ahmad ibn Ḥanbal. [citation 19]

Ribā (Usury)

Uses corrupt Qiyas to make mortgage and loans halal, which includes the interest rates, [citation 21] and blatantly ignores the Qur’an and Sunnah in this issue, even though books of Fiqh like Umdat as-Salik refute this notion, and contemporary fuqaha have never mentioned this. He leaves the opinion of Imam ash-Shafi’i in this (matter of qiyas, stated on the 5th condition of being a mujtahid), which as far as I know, all Madhabs hold to be the same.

Jewish Tendencies & Questionable Associations

Quilliam Foundation

Closely associated with Quilliam, a liberal "anti-extremist" think tank known for its controversial positions on Islam and Muslims [citation 24, 25, 27] and was an early advisor for them.

Position on Palestine

Advocated for Palestinians to *leave* Palestine as a “viable solution,” [citation 20], aligning with Al-Albani’s stance. Imam al-Bouti has explicitly condemned such a view. There is Ijma’ of all the Muslim scholars and mujtahids that this is not allowed to happen. Dar al-Islam is not to be left to the kuffar and to say otherwise puts one under suspicion of being a spy for kuffar.

Tactics for Scholarly Validation

A former student of his, who said he wishes to remain anonymous due to Ajmal’s criminal past [citation 29], told 5Pillars: “The Mufti invites prominent scholars and celebrity speakers to his house or manages to arrange meals with them.

“He then uses this intimate environment of sharing food and inviting people to his home to take photos with them, which is then used to boost his online credibility.

“He is neither close nor taken seriously by most of these figures. I have personally witnessed how the Mufti overwhelms well-known speakers to visit his house or have dinner with him to the extent that it gets very embarrassing and awkward until they are pressured to say yes.”

Associations with Kuffar

Abu Layth has associations with people close to anti-Islam figures, “He is known to be good friends with Rashad Ali, a former founder of the Quilliam Foundation who has close ties with Islamophobic neoconservatives such as the Henry Jackson Society.” This is mentioned in the 5pillars article below. [citation 28]

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Keep in mind this is not everything wrong with this individual, but rather just a highlight of his more prominent issues. I ask Allah to forgive me for any imperfections, everything beneficial is from Allah and everything that is not beneficial is from myself. I have written and compiled this article to remove doubt about the kufr of this individual, may Allah guide him or remove his tongue so he may not spread such heresy again.

Umar ibn al-Khattab reported: The Messenger of Allah ﷺ said, “Verily, among what I fear most for my nation is every hypocrite with a knowledgeable tongue.”

Source: Musnad Ahmad 140

من أخيك ومحبكم أنس بن عمار 🌹